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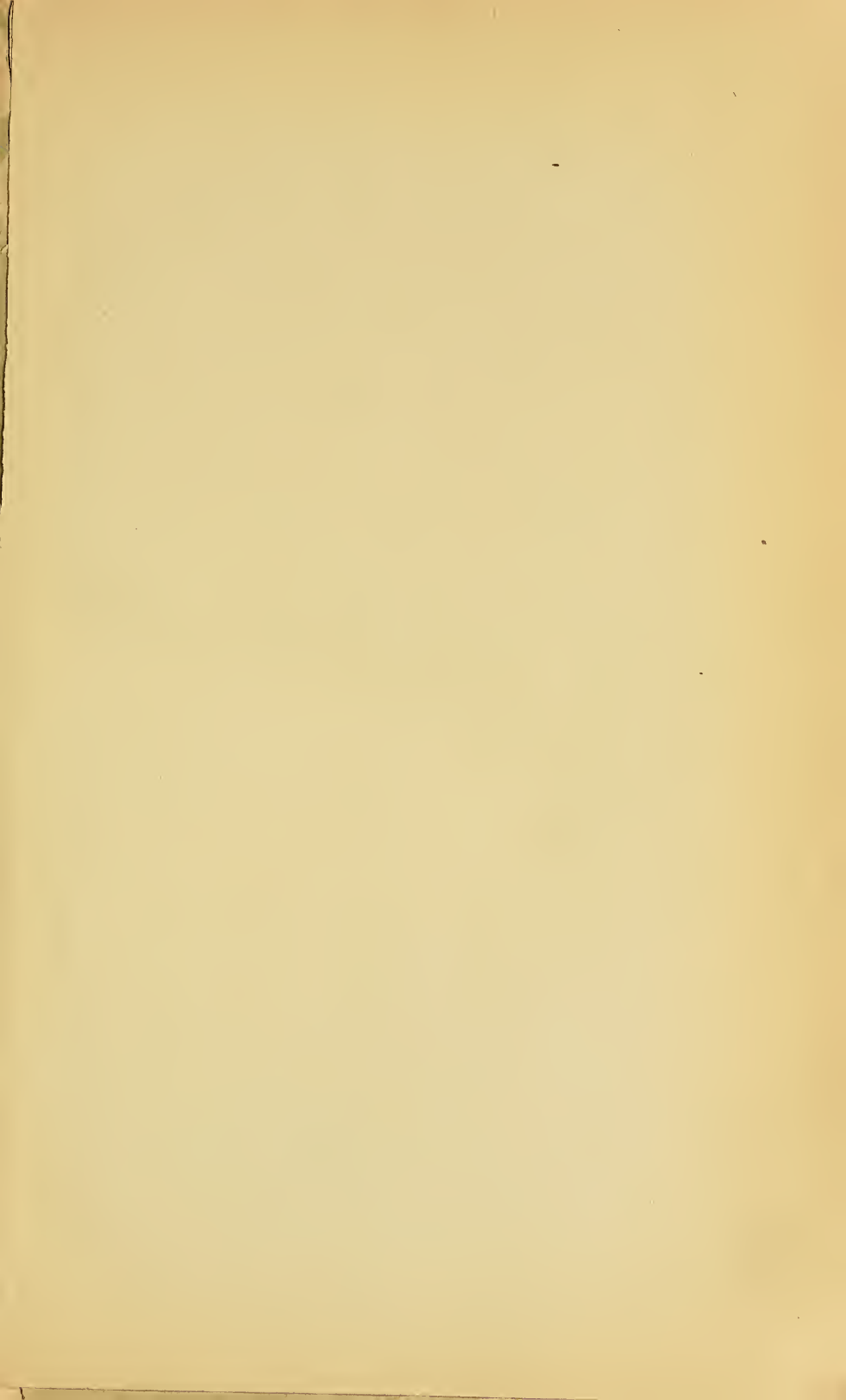
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HISTORICAL DISCOURSE

DELIVERED ON THE

FIFTIETH ANNIVERSARY

OF THE ORGANIZATION OF THE

Dudley-Street Baptist Church,

BOSTON (FORMERLY ROXBURY), MASS.,

MARCH 9, 1871,

BY

HENRY MELVILLE KING,

PASTOR.

PUBLISHED BY VOTE OF THE CHURCH.

BOSTON :

GOULD AND LINCOLN.

59 WASHINGTON STREET.

1871.

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IN February, the Committee to whom the arrangements for the anniversary were committed by the Church published in the denominational papers the following special notice:—

The Dudley-Street Baptist Church,

ROXBURY,

Will celebrate with appropriate services its SEMI-CENTENNIAL ANNIVERSARY on THURSDAY, March 9. The services will begin at 3, P.M.; at which hour the HISTORICAL ADDRESS will be delivered by the Pastor, Rev. HENRY M. KING; and it is expected that the previous pastors of the Church, now living, will be present, and participate in the exercises. A collation will be provided at 6 o'clock; and in the evening there will be general congratulatory services, with short addresses, reminiscences, &c.

A cordial invitation is extended to former members of the Church, far and near, to unite with its present members in the celebration of this *fiftieth* anniversary. If any cannot come, letters from them expressing their affection for the Church, and giving facts of interest which they remember, are earnestly solicited, and will be gratefully received. It is hoped that all who can will come up to this festival. Provision will be made for those from a distance who wish to spend the night.

HENRY M. KING,	}	<i>Committee.</i>
JOSHUA LINCOLN,		
W. S. EDMANDS,		
R. A. HOWES,		

Communications can be addressed to either member of the Committee.



1821—1871.

Order of Exercises

AT THE CELEBRATION OF THE

SEMI-CENTENNIAL ANNIVERSARY

OF THE

Dudley-Street Baptist Church,

ROXBURY, MASS.,

THURSDAY, MARCH 9, 3 P.M.

I. VOLUNTARY.

II. INVOCATION.

BY REV. H. K. PEVEAR, WORCESTER.

III. ORIGINAL HYMN.

O THOU, with whom a thousand years
Are but as yesterday when past, —
Our fathers' God 'mid hopes and fears,
Their children's God while life shall last ! —

We lift to Thee our heartfelt praise,
Assembled in Thy courts to-day ;
Recall the memories of Thy grace,
The wonders of Thy perfect way.

Beneath the shade of spreading boughs,
Made strong and fruitful by Thy love,
We joyful meet, and pay our vows
To Thee, who hearest from above.

We praise Thee for Thy fostering care,
Which through the lapse of fifty years
Has given success to word and prayer,
And owned and blessed Thy servants' tears.

Life, growth, and fruitage are bestowed
By Thy divine and sovereign will :
The past owns Thee its gracious God ;
And hope rests sweetly on Thee still.

The branch, which faith, and love of truth,
Here set in dry and rocky soil,
Endow with strength of ceaseless youth,
And still reward our prayer and toil.

IV. READING OF SCRIPTURES.

PSALMS XCI. AND XCVI.

BY REV. H. S. BURRAGE, WATERVILLE, ME.

V. PRAYER.

BY REV. R. H. NEALE, D.D., BOSTON.

VI. HYMN.

BY HENRY S. WASHEBURN.

FATHER of mercies, God of love !
Our glad Hosannas here we raise,
And consecrate anew to Thee
This place, long vocal with Thy praise.

Here often have our waiting eyes
Visions of wondrous beauty seen,
As hand in hand our feet have trod
These pastures dressed in living green.

How sweet the memories of the past,
And dear the guides, who day by day
Have cheered our fainting spirits on
Through all the trials of the way !

Dear Saviour, as the years roll by,
Display Thy glories brighter still :
With foretastes of the Better Land,
And peace divine, our spirits fill, —

Till through abounding grace we join —
All trials past, all conflicts o'er —
The ransomed ones who wait to greet
Our coming on the Farther Shore.

VII. HISTORICAL DISCOURSE.

BY REV. HENRY M. KING, PASTOR.

SETTLED APRIL, 1863.

VIII. HYMN.

I LOVE Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love Thy church, O God !
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

Beyond my highest joy
I prize her heavenly ways.
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

IX. ADDRESS.

BY REV. THOMAS D. ANDERSON, D.D.,
PASTOR FROM AUGUST, 1848, TO DECEMBER, 1861.

X. PRAYER.

BY REV. WILLIAM LAMSON, D.D., BROOKLINE.

XI. DOXOLOGY.*

XII. BENEDICTION.

BY REV. S. PECK, D.D., ROXBURY.

* The singing during the services was under the charge of Brother LUTHER G. RICE, assisted by our chorister, Mr. BOWEN, and our organist, Mr. PROESCHOLDT, and by many who in other days had occupied the singers' seats.



HISTORICAL DISCOURSE.

WE are assembled to-day to commemorate by appropriate religious services the fiftieth anniversary of the organization of this Christian church. Half of a century has passed away since a little company of disciples of the divine Master, prompted by love to him and a desire to make known his saving name, entered, after many weeks of prayerful deliberation, into a solemn covenant to walk together in the spirit, faith, and ordinances of the gospel. This transaction is not so remote but that some who participated in it still remain ; yet, as we measure the life of man, a generation and a half has gone the way of all the earth since the event whose anniversary has brought us together on this occasion.

The formation of a church is a result as well as a beginning, a fruit as well as a seed. It will be remembered by you, that, in October of 1869, we observed the semi-centennial anniversary of our Sunday school, by services which we shall long look back upon with pleasure ; the labors of

the Sunday school having antedated the organization of the church by nearly two years. If we had observed the fiftieth anniversary of the beginning of preaching in this community through the efforts of Baptists, our jubilee celebration would have been as far back as the summer of 1868 ; and even if so important an event as the dedication of our first house of worship had claimed our public remembrance when fifty years had been all told, our semi-centennial anniversary would have occurred Nov. 1, 1870 : but it is the church, not the material house, but the spiritual body, the company of baptized believers in Christ, of whom Paul says, "Ye are builded together for a habitation of God through the spirit," even that to which sanctuary and preaching and Sunday school are all subservient, that claims the pre-eminent place in our thoughts as we review the past. Whatever celebrations we might have had before, we should be called to a cheerful and hearty celebration of this day, which marks a period of fifty years from the organization of this church of Christ.

We are aware that we shall be able to present to you in this historical discourse little more than the rough scaffolding which surrounds the beautiful spiritual temple which God, for half a century, has been building here ; but even from that you may determine the outline of God's work, and through that you may catch glimpses of the glory of his divine workmanship. We must have other eyes than these natural ones, if we would see, when the scaffolding has been removed, the temple appear in its beauty, to the everlasting praise of its gracious Builder.

To trace the origin of this church, we must go back to the year 1817. At that time, even this, the most thickly

settled portion of the town of Roxbury, had but a small population, and but one religious society, worshipping in the old meeting-house on the hill. Of this society, Rev. Dr. Porter had then been pastor for thirty-five years, having been settled in 1782. The neighboring country presented the same diversified appearance as now, with the same "remarkable alternation of hills and hollows," but with none of the beautiful private residences and broad avenues leading to them, which we now everywhere behold. Stony Brook, of which we still hear sometimes, but whose course we cannot now so easily trace, pursued its open way, and little thought it was soon to become a Jordan to many a happy disciple of Jesus. Boston had not then become a city, and contained not more than forty thousand inhabitants.* It was good two miles and a half away; and the one road to it was over a bleak, uninhabited, and, it was supposed, almost uninhabitable, neck of land. At that time, Boston had four Baptist churches all told; the First Church, of which "the beloved Winchell" was pastor, though he passed to an early grave the year before this church was constituted; the Second Church, of which Dr. Baldwin was still pastor, at the mature age of sixty-four; the Third Church, now known as the "Charles-street," where Rev. Mr. Sharp (he had not then attained unto the dignity of "Dr. Sharp") was gaining a wide reputation as a preacher of the gospel; and a colored church, now called the "Independent." There were also Baptist churches at Medfield; at

* "In 1822, Boston was made a city, a hundred and seventy years after the change had been first talked of, and a hundred and thirteen after the failure to have the place incorporated in 1709." — *Appleton's New American Cyclopædia*. According to the national census of 1820, its population was 43,298.

Newton, where Father Grafton preached ; at East Stoughton ; at Woburn and Weston ; at Charlestown and Malden ; at Canton and at Sharon. It was in that year that the First Cambridge or Cambridgeport Baptist church was organized, whose first pastor was Rev. Bela Jacobs.

This was the year 1817. In the autumn of this year, Mr. Beza Tucker, a member of the Old South Society in Boston, but not a member of the church, being a resident of Roxbury, opened his house on Sabbath evenings for preaching. This house is still standing, and is situated on Shawmut Avenue, a few rods only from this place. It is well known as the Governor Sumner house ; Increase Sumner, who was governor of Massachusetts in 1797-1799, having spent the last twenty years of his life in it. It is now occupied by Charles F. Bradford, Esq.* It is remembered that the first sermon in Mr. Tucker's house was preached by Rev. Daniel Sharp. The occasion of these evening meetings, held under the very shadow of the old First Church, was the change of religious views then rapidly taking place in many of the Congregationalist churches and pulpits in this vicinity. There are some now living among us who recall those meetings in the large north room of the spacious dwelling, who were present at them, and remember facts of interest connected with them. Among those whose services were secured to preach in that place was Mr. Ensign Lincoln,† a member of Mr. Sharp's church, a printer by trade, who

* "It was formerly the confiscated estate of Judge Robert Auchmuty."—See History of the Grammar School in Roxbury, by C. K. Dillaway, p. 144.

† Mr. Lincoln was born in Hingham, Mass., Jan. 8, 1779. He was converted under the preaching of Dr. Baldwin, and baptized by him at the age of nineteen.

had been licensed as a preacher, but was never ordained, and settled as a pastor. He was in the habit, for many years, of riding out from Boston to neighboring villages to preach on Sunday where his services were required; and many are the fields in which he faithfully sowed "the good seed of the kingdom." He was a man of devout spirit, of eminent piety, and made men feel the power of his Christian character, as well as of the truth which he preached. His preaching was clear, searching, tender, and persuasive. The first evening that he preached in Mr. Tucker's house, two young men living in this community went to the meeting with the purpose of disturbing it. As they stood outside, with stones in their hands, waiting for the favorable opportunity to throw them through the windows, Mr. Lincoln rose, and announced his text, 2 Sam. xii. 7: "And Nathan said to David, Thou art the man." The Spirit of God carried the text to the hearts of the young men. They dropped the stones which they held, quietly entered the house, listened thoughtfully to the sermon, were convicted of their sins, and led to repentance and to faith in Christ. One of them was one of the original members of this church. Having removed from the place, he united with another Baptist church, where he was afterward elected a deacon. The other one went soon to Maine, was pastor of several churches, and labored through a long and successful ministry.

These meetings were continued till the spring of 1818, when Mr. Tucker secured the use of a large room in a building owned by Deacon Samuel Sumner, and converted it into a hall for preaching and religious meetings. This building is the three-story wooden building on the westerly

side of Guild Row. On account of the manner in which the hall was fitted up, it was called familiarly, and, perhaps contemptuously, "The White-wash." Here religious services were held for several months. Rev. James Sabine, pastor of the Essex-street Congregationalist Church, officiated most frequently. In a brief history of this church, prepared in 1855, by the pastor, we find a record of the peculiar state of things at this period, and the reasons why the religious movement, which had been begun and carried forward mainly by Congregationalists, was passed over into the hands of Baptists; though it should be distinctly stated that Mr. Tucker and his associates by no means abandoned the movement: on the contrary, they continued (to their great praise be it said) to give to it their warm sympathy and cordial support. They simply transferred to the management of others an enterprise which their embarrassed circumstances prevented them from carrying forward successfully. The record to which we alluded is as follows: "An effort made, in the mean time, to erect a meeting-house, failed through discouragements; and as it became exceedingly difficult, owing to the rigid observance of parish lines, even at this late date, to obtain Congregational ministers to preach, Mr. Tucker very generously offered the hall, free of expense, to the Baptists during the next six months, provided they would supply preaching." This was a virtual surrender of the field. It was a noble proposition of a man who, though not a professor of religion, was only anxious that the truth should be preached, and that men should be converted, to the end that virtue and vital godliness might take the place of immorality and sin. Rev. William Leverett, the second pastor of this church, whose ministry

began here at the beginning of 1825, and whose acquaintance with the religious condition of Boston and vicinity dates still farther back, has written to me in these words: "Most vividly do I recall the controversy between the Orthodox and the Unitarians in 1819 and 1820, the division in their churches and congregations, the separations which took place, and the varied circumstances which opened the door for the preaching of the gospel by the Baptists in Roxbury. I recall Beza Tucker, — his urgent entreaties to the evangelical ministers (the Orthodox, so called) to come and preach in his house; their refusal, based upon the impropriety of crossing parish lines; and the consequent invitation to the Baptists to come and preach." Such was the condition of things in 1818. It seemed necessary to refer to it to show how it happened that we had a beginning here. The Baptists, who were few in number, and feeble in resources (a state of things not uncommon in many communities in those days), gratefully accepted the generous proposition of Mr. Tucker, and immediately made application to Mr. Lincoln, who consented to preach twice on the Sabbath, afternoon and evening, during the remainder of that year.

It is worthy of record, as showing the effectiveness of Mr. Lincoln's preaching, and the manner in which God used him in the gathering of souls for the formation of a Baptist church in this place, that the first sermon which he preached in the hall (his text being, "And the Lord God called unto Adam, and said unto him, Where art thou?" — Gen. iii. 9) was blessed to the awakening and conversion of a young man who was in the congregation; who was subsequently baptized by Rev. Mr. Sharp; became one of the constituent

members of this church ; was in a few years chosen one of its deacons, and has with meekness, fidelity, and honor filled the office through a period of more than forty-two years ; and, by the kindness of a gracious Providence, has been spared to us until this hour. He is the only original member whose name remains on our church-list : we mean our honored and beloved senior deacon, Kendall Brooks. From its beginning until this its fiftieth anniversary, through its infancy and growth, he has toiled and prayed for the prosperity of this church ; his connection with it embracing the entire period of its existence. May God, who has brought him to this day, which he little expected to behold, grant unto him a new blessing, and permit us still to receive the answers to his prayers, and walk in the light of his example !

In the beginning of 1819, Rev. Stephen Chapin,* who had just been led to accept Baptist sentiments, was engaged by Mr. Lincoln to preach in the hall for three months. Mr. Lincoln himself supplied the desk during the remainder of the year. In the spring or early summer, a Sabbath school was gathered in the brick building adjoining the hall ; and Jacob Frieze was elected its first superintendent. The labors of the year were attended by the converting power of God's Spirit ; and quite a number were brought to acknowledge their sinfulness, and need of divine forgiveness, and to trust in Him who gave his life a ransom for many. Eleven from this neighborhood united, the following sum-

* In 1822, he was called to the chair of theology in the newly-established college at Waterville, Me. In 1828, he accepted the presidency of Columbian College in Washington, and discharged the duties of that office with great ability and success, until his resignation in 1841. He remained in Washington until his death.

mer, with the Third Baptist Church in Boston, having been baptized by Rev. Daniel Sharp. Among them were Phinehas Bond, Welcome Parmenter, Kendall Brooks, Abel Greene, Mary Randall, Lois Mecuen, and Hannah Jackson.

The subject of building a house of worship had been frequently agitated ; but no active measures were undertaken until near the close of 1819. Three thousand dollars having been first subscribed, at a meeting held Oct. 7, a committee was appointed to purchase a suitable lot of land, and superintend the erection of the building. This committee consisted of John Heath, William Wyman, jun., Antipas Jackson, and Edward Humphris. John Heath, who was a Congregationalist, was appointed treasurer, and rendered valuable service to the society in this office for several years. To this committee, Samuel Langley, Heman Lincoln of Boston, and Elijah Corey of Brookline, were afterward added. Again it was increased by the addition of Beza Tucker, John Haynes, Ward Jackson of Boston, Levi Farwell of Cambridge, Timothy Corey of Brookline, and Josiah Coolidge of Watertown. The work of raising funds was pushed forward, the brethren from Brookline and other places rendering much help ; and, before the winter was over, the sum of seven thousand dollars had been subscribed. Of this sum, Mr. Tucker, who had cheerfully at the first thrown open his house for the preaching of the gospel, and whose interest in the movement seemed only to increase with his declining health, gave a thousand dollars. Never can the members of this church forget their great indebtedness to Mr. Tucker and men of kindred spirit, who, though not in all respects of our faith, contributed so generously to lay here the foundations of a Baptist church. It is our

pleasure to-day, as it ever will be, to make public acknowledgment of this fact. Deacon Thomas Griggs of Brookline, one of the original members of this church (whom we are glad to see here to-day), in a letter to me, says, "We found friends, not of our order only, but of the Congregational brethren and Methodist, who rendered us much aid, and bid us God speed. Among them, honorable mention might be made of Dr. Prentiss,* Mr. Tucker, who left to the church at his death the communion-service; and Mr. John Heath, who served for years as treasurer and collector. Others wished us well, although we were opposed by the baser sort, as we might well expect, commencing in a place where morality was at a low ebb, and darkness had long reigned."

The lot of ground first purchased was that on which the Universalist house of worship now stands. But this lot on which our sanctuary is erected being deemed in some respects more desirable, the former lot was surrendered,† and this one was purchased of Deacon Munroe. The plan selected for a house was almost identical with that of the Cambridgeport Baptist meeting-house, which was destroyed by fire, early in the morning, Jan. 22, 1866. On the 10th of May, 1820, the building was raised; and on that same day the remains of Mr. Tucker, the early and generous-hearted friend of this society, were carried to the grave. We might almost say of him as the elders of the Jews once said of a certain centurion, whose servant they would have

* Nathaniel S. Prentiss, an earnest Christian physician and highly-esteemed citizen.

† It was very soon bought by the Universalists, whose house of worship was building at the same time with the Baptists', and was dedicated two months later, — Jan. 4, 1821.

Jesus heal, "For he loveth our nation, and he hath built us a synagogue." The house of worship was built according to agreement, by Samuel Langley and Edward Humphris, and was publicly set apart to the preaching of the gospel and to the worship of God, the Father, the Son, and the Holy Ghost, on Wednesday, Nov. 1, 1820. Mr. Lincoln, by the special request of the society, preached the sermon on that occasion. His text was Isa. lvi. 7, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people," — a promise which, we doubt not, was fulfilled on that day, as it was, again and again, on many subsequent days. Rev. Thomas Baldwin, D.D., offered the prayer of dedication, and preached in the house in the evening.*

During the months of January and February, 1821, several meetings were held in the small chapel which joined the sanctuary, with reference to the formation of a Baptist church. Those who assembled met "to implore divine guidance," "to relate the exercises of their minds," as our fathers always loved to do, and "to seek fellowship" in the contemplated object. Slowly, and with much prayer,

* At that time, there was living in Roxbury a blind old gentleman, who was the first person baptized by Rev. Dr. Stillman in Boston, after he became pastor of the First Baptist Church, in January, 1765. A son of this old gentleman, a physician, who had no sympathy with his father's faith, or with the movement to erect a house of worship, as he passed by one day, when the meeting-house was building, was heard to say, with the confidence of a prophet, "It will be sold for a hotel in less than two years." The wish was probably father to the thought. And this was the expectation of not a few persons in the town.

they undertook the step. The character of these meetings is thus described in the old records: "A pleasing unity of sentiment was apparent; and a firm belief of the great cardinal points of evangelical truth, or the doctrines of grace, was unequivocally stated." Having also sought counsel of Christian friends, at a meeting held in the evening of the second day of March, the brethren and sisters present voted to "associate as a church in this place, by the name of 'The Baptist Church in Roxbury;'"* and at an adjourned meeting, held March 9, 1821, this vote was carried into effect by the unanimous adoption of a solemn covenant and declaration of faith. This declaration of faith is substantially the same as that which, as a church, we hold at the present time, and, I may say, which we expect to hold fifty years hence, and, indeed, to the latest time, for it is a summary of that truth which is as unchangeable as its divine Author and Revealer.† There were ten brethren and thirteen sisters, twenty-three in all, who thus, as they declared in their preamble, "with a view to the glory of His rich grace who has redeemed us, and to the extension of His kingdom amongst mankind," united in Christian and church fellowship. It is a remarkable fact, showing the inconveniences of those days, that only ten of these members resided within the limits of what has been commonly called Roxbury. Five resided in Brookline, four in West Roxbury, three in Dorchester, and one in Milton. As it was stated, only one of them, our senior deacon, remains at this date a

* The name was changed to "The Dudley-street Baptist Church, Roxbury," Feb. 28, 1850. Roxbury became a city in 1846, and was annexed to Boston, January, 1868.

† See Appendix A.

member of this church. Five others are still living, four of whom are connected with Baptist churches in other places, —three brethren and one sister. Surely God's goodness has been richly experienced, in that one-fourth of that little company, after the lapse of fifty years, are still living to recall the hopes and the fears, the faith and the self-denial, the faces and the scenes, of those early days. "With long life will I satisfy him, and show him my salvation." *

On Wednesday, the 14th of March, by invitation of the church, a council of pastors and delegates from neighboring Baptist churches met at the house of Mr. Antipas Jackson, whose wife was a member of the church, to consider the expediency of recognizing this body of disciples as a Christian church, and giving to it the fellowship of neighboring bodies of like faith. Councils for such an object were not so common in those days as they have been since; and that council, as we look back upon it, appears to us no ordinary one, both on account of the object which it met to consider, and on account of the noble men who composed it. The First Church of Boston, which was still in deep sorrow at the loss it had sustained in the early death of Mr. Winchell, sent Deacon Prince Snow and Deacon James Loring. The Second Church sent Dr. Baldwin, Rev. Elisha Williams, and Deacon J. C. Ransford. The Third Church was represented by Rev. Daniel Sharp, Ensign Lincoln, Thomas Ford, and Deacons Thomas Kendall and Ward Jackson. Rev. Bela Jacobs brought with him, as delegates from the Cambridge Church, Deacon Levi Farwell and Deacon Elijah Corey. And from Newton came Elder Joseph Grafton and Thomas Hovey. They were all there, those honored pastors and

* See Appendix B.

no less honored deacons and brethren, whose names we still mention with love and reverence. They came with earnest hearts to do business for the Lord. Of course, the venerable Dr. Baldwin was chosen moderator. Ensign Lincoln was clerk. Having carefully "examined the proceedings of the Christian friends in Roxbury, and their views of the gospel," so the record reads, "and being satisfied with their correctness," it was "voted, that we publickly express fellowship to them as a church of Christ." The public services occurred in the afternoon, at two o'clock. Rev. Mr. Sharp preached the sermon, from 1 Tim. iii. 15: "The church of the living God, the pillar and ground of the truth." Father Grafton offered the prayer of recognition, and Dr. Baldwin expressed the fellowship of the churches. Rev. Bela Jacobs, Rev. Elisha Williams, and Rev. John Parkhurst participated in the services. Of the character of these services, we have only the brief statement of the clerk, that "a pleasing scene was enjoyed,"—a scene pleasing, we doubt not, to the great Head of the Church, as well as to the hearts of his believing people. In the evening, the house was again opened for public worship; and Rev. Mr. Grafton preached.

Mr. Lincoln supplied the pulpit until April. Though he afterward preached occasionally, his intimate labors with the church then ceased. He would have them no longer depend upon him. They had become a church: they must now have a pastor who could be with them during the week, and devote himself wholly to their spiritual welfare. When we remember the labors of that good man in this community, so faithful and successful, and stretching over a period of nearly three years, we think it not too much to say, that God used him and honored him as the founder of this

church of Christ. The second pastor of this church pays a just and affectionate tribute to Mr. Lincoln's character and labors. "Especially do I recall," he says, "the preaching of that modest, unassuming, and yet wise and pre-eminently good man, of blessed memory to me,—Mr. Ensign Lincoln, to whom, under God, the Dudley-street Baptist Church owes its existence more than to any other human agency." And subsequent pastors, as well as he, have all been able to bear witness to the influence of Mr. Lincoln's "excellent spirit," which has seemed to pervade the church to the present time.

Mrs. Tucker, widow of Mr. Beza Tucker, presented to the church the plate which was used at the first communion service, and which is still in the possession of the church, and is part of that now used by us.* The first deacons chosen were Thomas Griggs and Timothy Corey, both of whom lived in Brookline. Several persons having given good evidence to the church that they had been born again, Rev. William Gammell, pastor of the church in Medfield, was invited to come and preach and baptize. He came on the 13th of May, preaching during the day, and baptizing

* This plate was once stolen from the old meeting-house. Deacon Brooks, who has for fifty years taken care of it, was in the habit of bringing it in a basket to the church on Saturday evening before the first Sunday of each month, in preparation for the communion. One Saturday evening, as he came to the church, bringing his basket, he noticed two men lying on the grass in front; but he thought nothing more of them until Sunday morning, when it was found that the basket with its contents had disappeared. The thieves, however, having found that "all is not gold that glitters," or silver that shines, threw away the plate; and it was recovered, and restored to the church, but not in season for that communion. The wine, and a spoon of genuine silver, were disposed of differently. The plate of the Episcopal Church was kindly loaned to the church for that day.

seven converts in Stony Brook. One of those baptized was Antipas Jackson, at whose house the council for recognition had met. Within two months of the time of his baptism, his wife was removed to the church triumphant. This was the first death in their number ; and against the name of Hannah Jackson they wrote affectionately, "Blessed are the dead who die in the Lord." One of the number baptized on that occasion, Mrs. Rebecca Cheney, is still living and a member of this church. It is recorded that "this was the first administration of baptism in Roxbury. About two thousand persons were present, and all appeared solemn." Those early out-of-door baptisms were attended by large numbers of people, of all classes in the community, who, for the most part, looked upon them with attentive and respectful bearing. It was almost literally true, that the whole village turned out to witness them. And the ordinance can never lose its attractive power as the beautiful and appropriate symbol of Christian truth. On one occasion, the number present was so great, and all were so eager to witness the solemn rite, that they crowded upon the logs and planks which extended out over the water near the old dam, where the service was to be performed. Suddenly the plank on which stood one of the most excellent and highly esteemed Christian citizens (but not a Baptist) gave way, and he was subjected, in the presence of all, to an unwilling immersion. He went away from the brook as dripping, but we fear not as happy, as the willing converts. We think that was an *immersion*, but not a *baptism*.

The people enjoyed the Medfield pastor's services so much, that they thought they should like to become a little better acquainted with him ; and so, on the third day of June,

they unanimously invited him to become their pastor. They were probably forgetful of that principle of Christian ethics, which, in the words of Rev. Dr. Benedict, declares it to be "as wicked to steal a shepherd as it is to steal a sheep." We suppose that churches, then as now, did not feel the force of such moral truth, unless it was their shepherd who was to be stolen. However, though the intent of their hearts was so manifest, they were not permitted to accomplish it. Rev. Mr. Gammell felt it to be his duty to remain where he was.

In June, the church received a generous gift from the brethren of other churches, who had purchased shares in the meeting-house when it was erected. Twenty-two shares, valued at fifty dollars each, were donated to it by different persons ; Dr. Baldwin himself giving one, Heman Lincoln two, Ward Jackson and Elijah Corey four, and Levi Farwell six. The year passed away, and the church was still without a pastor. There was no Newton Theological Institution at that early day, close at hand, to which it could look. The pulpit was supplied from Sunday to Sunday by Rev. Elisha Williams, Rev. Henry Jackson, Rev. Henry J. Ripley (afterwards, when the seminary at Newton was established, and for many years, Prof. Ripley, at whose feet many of us who are in the ministry to-day have had the delightful privilege of sitting), and by many others.

In January, 1822, Rev. Joseph Elliot of Rockingham, Vt., was engaged as a supply, and preached four Sabbaths. On the 10th of February, the church gave him a unanimous call to remove to Roxbury, and assume the pastoral care of this people. This call, being seconded by the society, was accepted by Mr. Elliot on March 24 ; and he became the

first pastor of this church. A council was called, consisting of pastors and delegates from neighboring churches, before which Mr. Elliot gave an account of his conversion, his call to the ministry, and also a statement of the doctrine which he intended to preach. This was a custom which has fallen very much into disuse among us now after ordination. At the public services of installation on the same day (April 10), Rev. Daniel Sharp, who seems to have been a favorite preacher with this people, preached the sermon from 2 Cor. v. 19: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Rev. Joseph Grafton offered the installing prayer. Rev. Dr. Baldwin addressed the new pastor, and Rev. Bela Jacobs addressed the church. Rev. Francis Wayland, jun., who, a few months before, had been called to the pulpit of the First Baptist Church in Boston, extended the hand of fellowship. Mr. Ensign Lincoln, and others, also took part in the services. It is remembered by one who was present on that occasion, that Dr. Baldwin charged the new pastor so to live, that it should not be said of him, when in the pulpit, that he ought never to go out of it, and, when out of it, that he ought never to enter it. Mr. Elliot at that time was about thirty-three years of age, of noble form, large and full features, very genial in his bearing, and, moreover, an excellent preacher. We are persuaded that there must have been something unusually attractive in his sermons, and manner of presenting the truths of the gospel. He had preached at the First Church, as a candidate, before Mr. Wayland's settlement, and some of the people were much pleased with him: indeed, a few of them preferred to listen to his preaching to that of

their own pastor, whom a majority of the church had called. They were wont frequently to walk out to Roxbury on the Sabbath to hear Mr. Elliot, who had been their favorite candidate; and then they would, in a very unhandsome manner, "bear home glowing reports of the sermons they had heard during the day, and tell at the evening meeting how cordially that 'dear, good man' had received them, and how he hoped they would come again."* You all know how Mr. Wayland put a stop to all attempts to bring those offenders to discipline, and also checked their running away from their own sanctuary, by suggesting, that on account of the great distance, and the inability of those members to provide a carriage for themselves, the church would better do so; and he himself actually headed a subscription for that purpose. This incident bears witness as much to the great kindness and generosity of Mr. Wayland's heart, as to the attractiveness of Mr. Elliot's preaching. Mr. Elliot won many strong friends while here; and quite a number were baptized, and united with the church. But his stay was of a short duration. He resigned, amid considerable disaffection, June 24, 1824, having been pastor of the church but two years and three months. He was dismissed from this church to the Baptist church in New Ipswich, N.H. Having labored in the ministry in various places in New England, New York, and Ohio, for more than forty years, often meeting with great success, his labors resulting in extensive revivals of religion, he was, for the last three years of his

* See Historical Address on the Two Hundredth Anniversary of the First Baptist Church, Boston, by Rev. Rollin H. Neale, D.D., p. 43. Also A Memoir of the Life and Labors of Francis Wayland, D.D., LL.D., vol. i. p. 129.

active life, agent for the work of Bible-revision, — a subject which was then beginning to agitate the Christian community. Having prosecuted his agency with great faithfulness and exhausting zeal, he was rendered helpless by a stroke of paralysis; and, after lingering for eighteen months, he died at Monmouth, Ill., on Tuesday, Aug. 17, 1858, in the seventieth year of his age.

In December following Mr. Elliot's resignation, the church and society, having enjoyed the labors of Mr. William Leverett for more than two months, unitedly extended to him an invitation to accept the pastoral office, and labor permanently with them. This he consented to do, by letter of Jan. 1, 1825. Mr. Leverett was then young, without pastoral experience, and not ordained; but he was favorably known in this vicinity; and this union was destined to continue through many years, and to result in great spiritual blessing to this people. He was publicly ordained, and set apart to the work of the Christian ministry in Roxbury, the twentieth day of January. Rev. Daniel Sharp was again called upon to preach the sermon. His text was 2 Tim. iv. 2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." The ordaining prayer was offered by Rev. Bela Jacobs. Rev. Stephen Gano gave the charge to the candidate. Rev. Dr. Baldwin addressed the church, and Rev. Henry Jackson gave the hand of fellowship. Rev. Francis Wayland, jun., and Rev. Lucius Bolles, D.D., assisted in the services. Rev. Mr. Leverett's health, while here, was such as to require great care on his part; yet he accomplished, with little or no interruption, the arduous duties of his position during a period of more than fourteen

years. His ministry was blessed with several seasons of revival; and during it many men and women were converted, and brought to feel the power of the Saviour's love, and to see the blessedness of his service, and have been valuable members of this church and of other churches. In the year 1827, thirty-eight persons were baptized; and in 1831, forty-one. Other years show a less, but still a good number of baptisms, when we take into consideration the size of the church and the population of the community at that time. Mr. Leverett's preaching was eminently scriptural, sober, and instructive. He was not given to foolish sayings, either in the pulpit or out of it. To him, preaching was a solemn thing; and he endeavored always to make the hearing also a solemn thing. While praying, in almost every prayer, "Create in us clean hearts," he showed that his prayer was answered by the purity of his life and conversation. By a steady and safe growth, the church was prospered under his ministry.

During the period of Mr. Leverett's pastorate, there were many and great changes. In 1828, the Brookline Baptist church was organized; and the majority of the members constituting it were dismissed from this church for that purpose. Twenty-one persons were dismissed, and among them were both of the deacons of this church, and other excellent members. Their removal seemed, at the time, a very heavy loss for this still small body of believers. Until 1832, evangelical Christians of different names throughout the town were wont to worship in this common sanctuary. Four denominations of Christians were represented in the congregation; yet the harmony of the society was undisturbed, and general good-feeling prevailed. This was the

one place of assembling for them, the one temple to which they came up to worship, in some cases from great distances. For many years, their horses stood with no protection from cold or storm. Afterward, numerous horse-sheds were built, and were well occupied. In 1832, the Episcopalians, with the utmost friendliness, separated to establish a church of their faith, and, two years subsequently (in 1834), the Orthodox Congregationalist families, twelve or fifteen in number, having not only worshipped with this society, but having labored zealously to promote its interests, withdrew in excellent spirit to organize a church, and build a house of worship for themselves. Some fears were undoubtedly entertained that these withdrawals, following so soon after the removal of the Brookline brethren, would materially weaken the society. Yet, in 1835, to meet the wants of an increasing congregation, the house of worship was enlarged, being cut into, and lengthened by the insertion of eighteen feet; thus furnishing thirty-two additional pews. The small vestry was disposed of, and a larger one erected the same year. These, certainly, were indications not of a crippled, but rather of the prosperous condition of the society.

We have hardly alluded to any thing like persecution in those early years of our history. So general was the spirit of friendliness manifested, that the church has not had it in its heart to record, or even to remember, the opposition which it sometimes met. It was known that the pastor of the First Religious Society was opposed to the commencement of any new religious movement in this place; and it was a regard for his feelings, to some extent, and a scrupulous observance of parish lines, inherited, brought over from the mother-country, and still existing at that time, that

made the Orthodox Congregationalist pastors of Boston unwilling to approve and help forward those first evangelical efforts here. Yet we are not aware that Dr. Porter or his people encouraged the slightest manifestation of violent opposition. There were, however, some irreligious, evil-minded, wickedly-disposed persons, who reproached true religion and its professors, who did all they could to hinder the progress of the truth by setting the minds of others more against it, and disturbing religious meetings, foolishly trying to resist the almighty Spirit and truth of God. It cost something to come out from the world, and become a disciple of the meek and lowly Saviour then, as it always has. The offence of the cross cannot cease. "They that will live godly in Christ Jesus shall suffer persecution." A sad day will it be for this church, or any church, when fashion stands at the door and invites its votaries in ; when admission to it requires no sacrifice of worldly pride, and subjects no one to the scorn of worldly men. There could be no more conclusive evidence than this of a fatal defection from the spirit and doctrine of the gospel of Christ. A man must now, as of old, take up his cross, if he would follow Him. In those days, the meetings, not infrequently, were disturbed in various ways. On one occasion, during the delivery of a sermon in the evening, the enemies of religion, hearing that there was an increasing interest in religious truth, placed a heavy squib beneath one of the windows and discharged it : the bells were rung, and an alarm of fire given. But God caused the wrath of man to praise Him. The religious interest deepened from that evening : the meetings were more fully attended ; and thirty-eight persons were baptized, and received into the church. The old meet-

ing-house was once fired by an incendiary ; but that was as late as the autumn of 1847. But, thanks to our faith in those Baptist principles which always keep us "at Enon, near to Salim," there was much water here. The fire was quickly discovered, and was extinguished by means of the water in the baptistery without much damage.

After a pastorate of much more than the ordinary length, Rev. Mr. Leverett presented his resignation to the church and society, July 7, 1839. It was accepted with many expressions of grateful and affectionate appreciation of his services. An additional six-months' salary was given to him : he was requested to occupy the pastor's pew with his family, and invited to preside at all meetings of the church until a pastor should be secured. Brother Leverett, however, soon removed from Roxbury, and became pastor of the Baptist church in East Cambridge. In 1855, his health not being sufficient to enable him to fulfil, satisfactorily to himself, all the labors of the pastoral office, he retired from it. He continued to preach, however, as a supply, until a few years since ; and is now living at Newport, R.I., in the seventy-second year of his age, in the enjoyment, after a laborious and useful life, of the rest and comfort of his pleasant home. May God's rich blessings continue with him until the end of life ! This is the prayer of the few now living here whom he was instrumental in leading to the Saviour ; and we who have entered into his labors unite with them in the prayer to-day. We regret exceedingly that he has been compelled to decline, on account of age and bodily weakness, our pressing invitations to return and help us celebrate our fiftieth anniversary.

Rev. Thomas Ford Caldicott was the next and third

pastor of this church. He was born in the village of Long Buckby, Northamptonshire, England, March 21, 1803. His father was a lay-preacher of the Baptist church in the village. Young Caldicott was apprenticed to the early trade of William Carey. He was converted at the age of seventeen, and soon was encouraged to preach in adjacent villages. His desire to enter the ministry of Christ being approved by the church, he prosecuted his studies under different instructors ; in the mean time opening a day-school. In 1827, he was led to seek a field of labor on this continent, arriving at Quebec, where he taught school, and preached as he had opportunity. "Subsequently he became connected with the Seventy-ninth Highland Regiment, first as tutor to the family of the commanding officer, and then as regimental schoolmaster."* But he was ill at ease : he wished to give himself wholly to the work of preaching the gospel. Having been previously ordained, he was called, in 1835, to Lockport, N.Y., where he became pastor of the Baptist church. In October, 1839, he was invited by this church and society to supply the pulpit for six months. This he consented to do, and June 7, 1840, accepted a formal call from them to become their pastor. His entrance into this relation was publicly recognized, Aug. 30, by appropriate services. The sermon was preached by Rev. Robert Turnbull. The others who officiated on the occasion were Rev. William Hague, Rev. William H. Shailer, Rev. Baron Stow, Rev. Rollin H. Neale, and Rev. Joseph W. Parker, names which bring before all of our minds pleasant and familiar faces, — names of pastors, all of whom are now living (with the exception of that eminent preacher whose memory we

* See Memorial of Rev. T. F. Caldicott, D.D., published at Toronto, 1869.

love to honor*), and, though thirty years have gone by, are still in the active ministry; and we haven't begun to call them old.

Mr. Caldicott's personal appearance, his habits of thought, and style of preaching, are too well remembered by you to require particular mention. His coming and preaching were immediately blessed by the outpouring of God's Spirit in a remarkable manner. The time was most favorable. He began his ministry here in 1840, — the beginning of a period memorable in the history of so many of the churches of Christ throughout New England. And Mr. Caldicott was the man whom God chose for the time and place. Conversions followed conversions; baptisms followed baptisms. During the year, one hundred and one persons were received into the church on profession of their faith in Jesus Christ. During the year 1841, there was a withholding of converting influences; but in 1842 the special tokens of God's favor were again enjoyed, and with similar results. The pastor was permitted to baptize the same number as in 1840. That year (1842), twenty-three others were added to the church on profession of faith, being baptized by Rev. Mr. Hervey, who was laboring at Jamaica Plain, where there was no Baptist church. The accessions of those two years were larger than those of any other years in the history of this church. A re-action followed, as we find to be frequently the case, presenting to us the strange phenomenon of an enlarged church with apparently less vital power than it had before. Some, undoubtedly, were found afterward not to have the oil of grace in their hearts, and the church was compelled to attend to not a little unpleasant disciplinary

* Rev. Baron Stow, D.D., died in Boston, Dec. 27, 1869.

work ; but the most of those who at that time were received into the church, we are happy to believe, have been as "burning and shining lights." During Mr. Caldicott's pastorate, two new churches were organized by members dismissed from this, — the Jamaica Plain Church, in the summer of 1842, and the Tremont Baptist Church, Roxbury, in the fall of 1845. In the latter instance forty-eight efficient and valued brethren and sisters were set apart for this purpose.*

Dr. Caldicott was pastor of the church about eight years ; and during that time he won a large place in the affections of the people, and his memory is still cherished by many among us as "a large-hearted man, a generous and sympathizing friend, and a devoted minister." Having no family, he could make his home with his people more than pastors commonly are able to do, coming in suddenly at meal-time, sitting with them at their tables, making himself "at home," and, by his agreeable conversation, winning the hearts of old and young. In April, 1848, he resigned his charge as pastor to labor in the interests of ministerial education, having been appointed financial agent of the Northern Baptist Education Society. The resignation was accepted by the

* This church continued its existence and work with varying success through a period of twenty-one years. In the fall of 1866, it seemed best to the members to disband, an offer having been received from Rev. Daniel C. Eddy, D.D., pastor of the Warren-Avenue Baptist Church, Boston, for the property. It was disposed of to him on condition that it should be held in the hands of Baptists, and made the centre of active mission operations. It was subsequently purchased by members of the Shawmut-Avenue Baptist Church, under whose supervision the mission work has been so far successful, that a church was organized in the summer of 1870, and now occupies the house of worship. It is called the Ruggles-Street Baptist Church ; and its pastor is Rev. R. G. Seymour.

church, which gave him a formal but cheerful testimonial of his character and faithful services as a Christian minister. Dr. Caldicott was subsequently pastor in Charlestown, at the Baldwin-place Church in Boston, and, for a short time, at Williamsburg, N.Y. In 1860, he accepted a call from the Bond-Street Baptist Church, Toronto, Ont., which he served until his death. He died suddenly, July 9, 1869, his death being occasioned by the rupture of the aorta, a large blood-vessel leading from the heart. He was buried by an afflicted people, amid many signs of sincere and widespread grief in the city. The following lines are part of a hymn that was affectionately dedicated to his memory by a member of his Sunday school :—

He rests, brave soldier of the Lord ;
His warfare's o'er :
His Saviour bade him sheathe the sword ;
And on the shore
Of Heaven's bright land he swells the strain
That echoes o'er the lovely plain.
Ah ! sudden death was sudden gain
Forevermore.

Yet we shall often miss his dear,
Familiar face ;
And year fast rolling after year
Will ne'er erase
The memory of each cherished word
We in our darkest hours have heard,
That oft our souls refreshed and stirred
With Christian grace.

The dead in Christ are but at rest
From care and pain ;
And God, who knows his children best,
Will make it plain,

That when our life's last sands are run,
That when our life's last battle's won,
That when our life's last day is done,
Death will be gain.*

After Dr. Caldicott's resignation, the church was not long to be destitute of pastoral care. In June, Rev. Thomas D. Anderson, recently pastor of the First Baptist Church in Salem, Mass. (where he had been compelled to resign by reason of failing health), was invited to supply the pulpit for a few months. With improved health, he accepted, Aug. 20, 1848, the unanimous call of the people to become their pastor. Preferring to omit all public services of recognition, he immediately entered upon his pastoral labors, which, by the blessing of the Most High, were continued through more than thirteen years, and resulted in great and lasting good to both church and society. It would be little agreeable to my immediate predecessor in the pastoral office (whom we are all happy to welcome home to-day, and without whose presence this anniversary would be so sadly incomplete), if I should say all that might be truthfully said with reference to his ministry in this city. Neither is it necessary. The past is too recent, and the abundant fruits of his labors are all about us. We see them in the large number of Christian soldiers among us, whom God permitted him, and you with him (for a pastor unaided is no better than a captain alone on a battle-field), to lead into his service; we see them in our beautiful sanctuary; we

* Taken from Memorial of Rev. T. F. Caldicott, D.D. This church, having learned of the death of Dr. Caldicott, adopted at the communion season, Aug. 1, 1869, appropriate resolutions, which were presented by the pastor. See Appendix C.

see them on every hand. The church, at his coming, entered upon a new era of prosperity and growth. Soon the converting power of God's Spirit was granted, and the year 1849 shows large additions to the church, by baptism. Other delightful years followed ; but none were more precious to pastor and people than the years 1857 and 1858, in which about ninety, of all ages, were hopefully converted, and welcomed to the visible fold of Christ. But there was not a year among them all that did not bring its fresh tribute of praise to the peace-giving mercy of our divine Redeemer.

It became evident, very soon, that a new and more spacious sanctuary was demanded to meet the wants of the growing congregation. Early in 1852 it was determined to dispose of the old house of worship,—in which, for more than thirty years, God's people had assembled for Christian worship, and every pew and every spot in which, from pulpit to porch, was endeared by some sacred association,—and to erect a new one in its place. On Sunday, the 11th of April, farewell services were held in the old house. Rev. Mr. Leverett preached in the morning, Rev. Mr. Caldicott in the afternoon, and the pastor in the evening. The two ordinances of the Christian Church were administered ; and, at the close of the solemn day, the congregation went forth from a place where God had so often revealed himself in power and grace, in which some of them had worshipped from childhood, and the influence of which had entered so largely into their truest life and deepest experiences.

The building was purchased by the Methodist society, and was immediately removed to the corner of Warren and Cliff Streets, where it stood for many years, inviting to its

holy joys another Christian congregation, still echoing with the same gospel, and the same hymns of praise, and becoming the spiritual birthplace of many who shall be saved.* Though once preserved from the flames, it was destined to share the fate of the sanctuary after which it was patterned, and "was destroyed by fire early in the morning," Sunday, March 29, 1868.†

The corner-stone of this house was laid June 30, 1852, at seven o'clock in the morning, with appropriate religious services. Deacon Samuel Walker, chairman of the society, and at that time mayor of Roxbury, presided on the occasion.‡ While this people were without a Sabbath home, they accepted the generous offer of the First Religious Society (Rev. Dr. Putnam's), of their house for public worship, and enjoyed the hospitality of the Eliot Congregational Church (Rev. A. C. Thompson, D.D., pastor) for the Sunday school and evening meetings.§ The lecture-room of this house was opened for public worship on the seventh day of November of that year;§ but the house was not dedicated until Wednesday, July 27, 1853. The pastor preached the sermon of dedication from the

* The vestry, which was disposed of at the same time, now stands in Dana Place, in the rear of our church, and is used as a dwelling-house.

† See Appendix D. ‡ See Appendix E.

‡ On entering our new meeting-house, the deacons of the Eliot Church, Alvah Kittredge and Henry Hill, presented to the church a large and elegant Bible for the pulpit, in remembrance of the Christian intercourse that had been enjoyed by the two churches, and the pleasant seasons of united prayer and religious conference.

§ The first discourse preached was upon the death of Daniel Webster. It was known that this discourse was instrumental in the conversion of one person. This fact was regarded as an evident token of God's approval, and as a prophecy of the future success of the word preached within these walls.

text, "I will fill this house with glory, saith the Lord of Hosts" (Hagg. ii. 7) ; and other pastors assisted in the services.* And we can appeal with confidence to many who delight to be within these walls to-day, to give testimony, if, on occasions many times repeated, the glory of the Lord has not risen upon you here, and made this place beautiful to your eyes. This house of God already has a manifold and precious history to a multitude that are now living, and to not a few who are worshipping in the "temple not made with hands."

Rev. Dr. Anderson, after a long and successful ministry, was led to feel that it was his duty to accept the urgent call of the First Baptist Church in New York City. He resigned the charge of this church, which was devotedly attached to him, and to which he was no less devotedly attached (and with which, if he will only confess it, I know he sometimes hoped to spend all his days), on the 28th of December, 1861. The church, with deep and unfeigned sorrow at the sundering of ties that were so tender and sacred, was constrained to accept his resignation, and submit to what it could not avert. He was followed to New York by the earnest prayers of this people, and the kind wishes of a large circle of friends. It may be, that the work which God has permitted him to do in New York, has, to his own mind, fully justified the step which he took ; but I am not certain that his brethren here are fully persuaded

* Rev. Heman Lincoln of Jamaica Plain offered the invocation. Selections of Scripture were read by Rev. A. P. Mason of Chelsea. Prayers were offered by Rev. Julius S. Shailer, pastor of the Tremont Baptist Church, Roxbury, and Rev. J. G. Oncken of Hamburg, Germany. Rev. Dr. Caldicott, then of Charlestown, pronounced the benediction.

even yet of its necessity or wisdom. But, if God had not removed him from the pastorate of this church, I do not see how his successor could have had among you the happy home that he has had during the past eight years. I suppose he, too, must submit to what he had no power in bringing about, and was not able to avert. Thomas Tusser it was who wrote, —

“Except wind stands as never it stood,
It is an ill wind turns none to good.”

But in thinking of the past, which now is beginning to be so remote to me, I am more disposed to say in Cowper's familiar lines, —

“God moves in a mysterious way
His wonders to perform.”

My acquaintance with this church (except by favorable report) began on the last Sunday of November, 1862, when I preached, and, I now suppose, was looked upon as a “candidate,” although, in my innocence, I did not dream of it, my engagement at Newton Theological Institution being such as not to permit my immediate settlement. Having preached for you about two months, I accepted your unexpected call in February, 1863, and undertook the duties of pastor the first Sunday in April. This relation was publicly recognized on the evening of the second Sunday (April 12).*

* As I had been ordained at Portland, Me., Aug. 28, 1862, the services were simply a public recognition of my entrance upon the duties of the pastoral office. They were as follows: Reading of Scriptures by Rev Charles W. Redding; Prayer by Rev. William C. Child; Sermon by Rev. William Hague, D.D., — text, 2 Tim. iii. 7; Prayer of Recognition by Rev. O. S. Stearns of Newton Centre; Hand of Fellowship by Rev. B. F. Bronson, pastor of Tremont Baptist Church, Roxbury; Charge to the Pastor by Rev.

hand than mine must review the history of these eight pleasant years, and record whatever is worthy of record. I need only say that God seemed immediately to grant unto us the seal of his approbation in the conversion of many connected with the congregation and Sunday school; and all along he has given to us repeated occasion to

“Praise and bless redeeming love.”

The past year has been to us one of the best years of the eight, in respect both to spiritual and temporal prosperity. During it, we welcomed the largest number to the church of Christ, and introduced extensive changes and improvements in our house of worship.*

Again we have been called upon to dismiss a new band of brethren and sisters, greatly esteemed and beloved, to form the Dearborn-Street Baptist Church of this city, now under the pastoral care of Rev. Edward W. Pride.† Our prayers go with them, though we can hardly believe, as yet, that they are not still of us. When their semi-centennial anniversary shall come, may those who shall be permitted to celebrate it, be able to look back upon years, by the blessing of God, filled up with faithful labor, with continued usefulness, and with abundant increase!

The prosperity of this church has been, in no little

George W. Bosworth, D.D., of Portland, Me.; and Charge to the Church by Rev. Thomas D. Anderson, D.D., of New York.

* See description of the present house of worship in Appendix E.

† Our church has assisted in the formation of other Baptist churches in the vicinity, by contributing of its members; especially of the Stoughton-Street Church, formerly North Dorchester. But those churches mentioned are the only ones which have received from this church the majority of their members.

measure, increased by the faithful labors and laborers of the Sunday school. From year to year it has brought forward the fruits of its prayer and effort, and presented them as offerings to the church, which it has served with great fidelity. The first superintendent, Jacob Frieze, has been followed successively and successfully by such earnest servants of the Master as Deacon Caleb Parker, jun. (who for many years labored diligently to promote the interests of this society), John H. Purkitt, Nathaniel Adams, Thomas P. Smith, and Joshua Lincoln. Mr. Lincoln is a son of Mr. Ensign Lincoln, the founder of this church ; and has been the devoted and efficient superintendent of our Sunday school since November, 1848, having been, it would seem, called of God to enter into the labors of his sainted father, and carry forward the work which he began so well. The superintendents have always been supported by an excellent corps of male and female teachers, from infant department to Bible class ; some of whom have been connected with the school for many years, and whose patience, fidelity, and success, yes, whose very names, are worthy to be recorded in this history, as their toils have helped to make it what it is, and have given to it no little of its glory. Rev. Dr. Anderson, during his connection with this church, was permitted to baptize not less than two hundred members of the Sunday school. The other pastors have been equally ready to acknowledge its invaluable help and its inestimable importance.

The prosperity of the society in material things has been due to the spirit of generous self-denial and wise foresight of all those who have had the management of its affairs. Special mention should be made of those who have served

as treasurer and collector. The first treasurer, John Heath, a Congregationalist, was succeeded by Deacon Kendall Brooks, who, though treasurer but a short time, filled the arduous position of collector for thirty years. Then came Amos Blood and Deacon Samuel Walker, who held the office of treasurer for the long period of twenty years, and whose wise counsel, judicious management of the funds, and untiring watchfulness over the interests of this society, made his services, so freely rendered, above all price. For the last fourteen years, Deacon William A. Bowdlear has performed the duties of treasurer most acceptably to you; and his interest in your prosperity has been surpassed by that of no one of his predecessors.

In drawing this history to a close, let me say, what must be evident to you all, that the growth of this church has been steady and uniform, and that its entire course has given evidence of the goodness and unceasing watchcare of God. We may well believe that it has had no little influence in the community; that it has done not a little to make known the revealed character and truth of God, and to prepare men to live rightly in this world, and to dwell in heaven when they die. This church, as I have become acquainted with it, has not been an impulsive church, has seldom done any thing rashly, has not been easily excited, but, on the contrary, has been stable, trustworthy, not acting from feeling, but moved by principle and truth. It has been somewhat conservative in matters about which it was not sure, but terribly radical when it knew it was right. It has been always suspicious of innovations, and yet condemned nothing simply because it was new. It has depended upon the old ways, the appointed means, the regular

methods. Once, in the early part of Dr. Caldicott's ministry, it invited Elder Jacob Knapp to come here and labor. He preached, however, but one day: with that his labors here began and ended. It has depended upon its pastors, whom it has been slow in calling, and reluctant in dismissing; upon the brethren and the sisters, who have always been prominent, and have done their full share, in all its Christian activities. Occasionally, in times of special need, it has invited and received the assistance of neighboring pastors. It has believed in four things,—in the grace of God as manifested in the power of his Spirit and truth, in patient toil, in generous giving, and in humble prayer. As a church, its spirit has been, in a commendable degree, progressive and missionary. The Tremont Baptist Church was the fruit of this spirit.* The prayer-meeting and Sunday school at the Poor House were continued for many years. The youthful Dearborn-Street Church grew out of a mission enterprise, begun as far back as 1857, by that humble and devoted, but now sainted brother Gustavus F. DeLesdernier, and prosecuted through varied experiences, until the beautiful chapel was erected, in 1867, for the Sunday school, and for the preaching of the gospel.† While not neglecting the opportunities for usefulness that were so near at hand, this church has always acknowledged the claims, and cheerfully contributed to the support, of the great Christian and benevolent enterprises of the age.

* A Sunday school was first begun near Tremont Street. Then a chapel was built, largely through the liberality of Brother Abraham G. Parker. The chapel was dedicated Aug. 13, 1843. The sermon was preached by the pastor, Rev. T. F. Caldicott, from the text, Rev. xxii. 9. Rev. G. W. Bosworth of Medford, Rev. J. W. Olmstead of Chelsea, Rev. H. A. Graves of Boston, and Rev. Mr. Miner of Dorchester, assisted in the services.

† See Appendix F.

Many who have been useful and honored members of this church are now laboring in other fields with equal fidelity and success. Some of them we are most happy to welcome to the joys and recollections of this hour. Some who have been converted here, God has honored as Christian teachers and pastors of churches, and is to-day crowning their lives with eminent usefulness.* Those who are now members of the church are not all with us on this day. One is toiling on heathen soil,† and another is engaged in the needful work of educating for the freedmen of the South a ministry of their own race.‡

But how many, what a multitude, who have lived and labored here, have already been taken to their rest and reward! This was the scene of their earthly toils. To this church of Christ, so dear to us who live, they gave, while living, their prayers, their strength, their tears, and their tenderest affections. We can never forget such names as *Deacon John B. Jones*, a trustee of Newton Theological Institution, and treasurer of the Northern Baptist Education Society, that honorable merchant and consistent Christian; *Deacon Samuel Walker*, that Christian gentleman, who bore with such meekness and grace the honors conferred upon him by his fellow-citizens, and his brethren in the church; *Nathaniel Adams*, that humble, pure-minded,

* See Appendix G.

† Rev. Isaac D. Colburn, who united with this church, by letter, June, 1863, when under appointment of the American Baptist Missionary Union. He was ordained by the church, Wednesday evening, July 29, 1863, and soon sailed for Tavoy, Burmah.

‡ Rev. G. M. P. King, who united with this church by letter, November, 1866, and is now principal of the Wayland Theological Seminary, Washington, D.C., by appointment of the American Baptist Home Mission Society.

peace-loving disciple of Jesus of whom it could be said, "Blessed are the peace-makers, for they shall be called the children of God;" *Stephen Faunce*,* of whose gentle and winning spirit we have all felt the influence, and who loved this church as he loved his own life. But why need I enumerate the long list of brethren and sisters in Christ, his redeemed ones, who walked with us a little while here below in such sacred and sweet fellowship, and who are now waiting for us a little while in the Saviour's presence? Are not their names all written in living letters on your hearts, and, better still, are they not all written in the Lamb's Book of Life?

We are painfully aware that we have presented to you only a meagre outline of the history of this Christian church. You will need to fill it up with a record, which no pen can write, of the prayers, the hopes, and the self-denials, the patience under suffering, and the triumphs of faith, which each one of these fifty years has contained. The past is now gone. Let us gather up its lessons, and turn our faces to the future, which demands our attention, that we may meet its responsibilities and do its work. Let us be grateful that God has come with us to our festival; for it finds us in the midst of inquiring souls and rejoicing converts. And let us never forget that it is not in increased numbers, an enlarged sanctuary, and multiplied resources, "not by might, nor by power, but by my Spirit, saith the Lord."

* At the decease of each one of these honored and loved brethren, appropriate resolutions were adopted, and are found in the records of the church and society.





EVENING SERVICES.

AT six, P.M., there was provided in the spacious lecture-room an abundant collation, of which more than six hundred persons partook, being served by the young people of the church. An hour and a half was spent in renewing old acquaintances, and in delightful conversation. At half-past seven o'clock, the company was called to order, and the services were commenced by singing, —

“When all thy mercies, O my God.”

Prayer was offered by Rev. Edward W. Pride. The pastor gave to all a hearty welcome to the joys and recollections of the day, and then conducted the services in the order of sentiment and response: —

Our ex-pastors now living, — blessed by God in their ministry of twenty-eight years to this church, their names are dear to us, their reward is on high.

A letter from Rev. William Leverett was read, filled with pleasant allusions to other days, and expressions of abiding attachment to the church, and a continued adherence to its faith. Deeply regretting his inability to be present, he sent his kindest wishes for a joyous celebration and a prosperous future.

Beza Tucker, — though a Congregationalist in sentiment, the early and generous-hearted friend of this society.

Rev. A. C. Thompson, D.D., pastor of the Eliot Congregational Church, was invited to respond, but was unable to be present on account of sickness. A fraternal letter from him was subsequently received.

Ensign Lincoln, — the beloved founder of this church, to whom this church is indebted for its existence more than to any other human agency.

Responded to by his youngest son, Prof. Heman Lincoln, D.D., of Newton Theological Institution. A letter was read from Rev. C. A. Thomas, D.D., of Brandon, Vt., containing a pleasant account of his acquaintance with Mr. Lincoln, in connection with his early labors in this place.

Our original members, — men and women of great faith and self-denying fidelity to Christ and his truth, who, amid much to discourage, laid well the foundations of our present prosperity and peace.

Deacon Kendall Brooks was present, but felt too feeble to respond. A letter was read from Deacon Thomas Griggs of Brookline.

The First Baptist Church, Boston, organized in 1665, — the mother of us all, — may its shadow never be less!

Rev. Rollin H. Neale, D.D., pastor, settled in 1837, being unable to be present in the evening, had written a letter upon the character of our third pastor, and his intimate friend, Rev. T. F. Caldicott, D.D., which was read by Brother Joshua Lincoln.

The churches that have gone out from us, — younger in years, but equal in faith, in piety, and in influence.

Responded to by Rev. William Lamson, D.D., pastor of the Brookline church, — settled in 1859.

The sons of the church in the ministry, — we will ever follow them with a tender interest, and rejoice in their increasing usefulness in the service of our Master.

Responded to by Rev. Henry S. Burrage of Waterville, Me., and Mr. Stephen H. Stackpole, a licentiate of the church, and graduate of Newton Theological Institution in 1870. Letters were read from Pres. Kendall Brooks, jun., D.D., and Prof. Samuel Brooks of Kalamazoo College, Mich, sons of Deacon Kendall Brooks.

Our brethren and sisters, including pastors, deacons, and loved ones, who, having finished the labors of earth, are enjoying the rest and rewards of heaven.

Responded to by all rising and singing, "Shall we gather at the river?"

Our absent ones, — absent in body, but with us in spirit : they have no little place in our thoughts and prayers to-night.

The pastor made special mention of Rev. Isaac D. Colburn, missionary in Burmah, and Rev. G. M. P. King, principal of the Wayland Theological Seminary, Washington, D.C., and read a poetical letter of congratulation from Mr. King.

The brethren who have left us, and are laboring in connection with other Baptist churches, — valuable members while here, their usefulness has only been transferred to other fields of labor.

Responded to by Rev. J. W. Olmstead, D.D., and Rev. S. Peck, D.D. Letters also were read from Rev. E. Thresher, and Deacon Caleb Parker, jun., of Dayton, O. ; from Mr. S. M. Hunt of Chicago, and Mr. L. Eastman of Griggsville, Ill.

General words of congratulation by past and present members of church and society.

A letter was read from Mr. Hewes of New York, son of Brother J. M. Hewes ; and brief remarks, recalling the past, were made by Rev. Jacob Davis, Brother Edward F. Mecuen, Brother Joseph G. Shed, and Deacon William A. Bowdlear.

Rev. Dr. Anderson gave pleasant reminiscences of scenes during his ministry, and of brethren now gone, with whom he labored in most intimate fellowship ; and spoke words of sincere congratulation upon the present evidences of prosperity and strength. The hour being already late, the pastor spoke briefly of the joys of this anniversary day, and concluded with words of encouragement and hope. The evening services were interspersed with such hymns as "Children of the heavenly King," "All hail the power of Jesus' name," and "Blest be the tie that binds."

The weather during the day was most favorable, being clear and mild. The attendance was large, including many

who had been connected with the church and society in former years, and also prominent citizens who were interested in the occasion. The services were such as to minister exceeding joy to all, to deepen the sense of God's goodness to his people in this place, and leave the pleasantest recollections in the minds of those who were present. The people separated with great reluctance. The following original hymn was sung ; and Rev. Dr. Anderson pronounced the benediction.

I.

Oh ! praise ye the Lord for his mercies of old,
Which prophets declared and apostles have told ;
And praise Him anew for his life-giving Word,
Whose power and whose blessing to-day you have heard.

II.

Exult, ye his people ; fear not, little flock !
You're fed by his Manna, refreshed from the Rock :
To you He will be, through the perilous way,
A flame in the night, a cloud-pillar by day.

III.

Though still in the desert your pathway may lie,
The sea roll before you, so fearful and high,
God's grace is almighty, uplifted his hand,
To guide you in safety to yonder bright land.

IV.

That land you are nearing, that long-promised land, —
Its hills you shall see ; on its soil you shall stand ;
Its fruits shall be yours, that ne'er pall on the taste ;
Yes, yours, long as God and eternity last.

V.

With faith and true patience then press on your way ;
Earth's toils are nigh ended ; the night yields to day :
'Tis God who hath promised, — the Saviour shall come
To gather his saints to the joys of his Home.



APPENDICES.

Appendix A.

DECLARATION OF FAITH.

1. WE believe that the Holy Bible was written by men divinely inspired, and is a perfect rule of faith and practice.

See 2 Sam. xxiii. 2. Ps. xix. 7. John v. 39. Acts i. 16; iii. 21; xxviii. 25. Rom. xv. 4. 2 Tim. iii. 16, 17. 2 Pet. i. 19, 21.

2. That there is one only living and true God, infinite in every natural and moral perfection; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

See Deut. vi. 4. Ps. lxxxvi. 10. Isa. xlv. 6; xlv. 6; xlv. 9. Jer. x. 10. Mark xii. 32. John xvii. 3. 1 Cor. viii. 4, 6. Eph. iv. 6. 1 Tim. ii. 5. Exod. xv. 11. Lev. xix. 2. Isa. vi. 3; xl. 12. Acts xvii. 24, 25. Matt. xii. 31; xxviii. 19. John i. 1-3; x. 30; xiv. 9, 10. 2 Cor. xiii. 14. 1 Tim. iii. 16. 1 John v. 7. John iii. 16, 17; xiv. 26. Acts xxi. 4. Rom. viii. 11. 1 Cor. vi. 11. Col. i. 16, 17. 2 Thess. ii. 13, 14. Tit. iii. 4-6. 1 John iii. 16; iv. 9, 10.

3. That man was created holy; but, by wilfully violating the law of his Maker, he fell from holiness; and as, by divine appointment, Adam was the representative of all his posterity, we in him became dead in trespasses and sins: so that by nature we are indisposed to all good, and inclined to all evil, and are children

of wrath, and subjects of death and of all other miseries, temporal and eternal.

See Gen. i. 27 ; iii. 17. Ps. xiv. 1-3. Eccl. vii. 29. Matt. xv. 18. Rom. i. 28-32 ; iii. 12, 23 ; v. 12, 14, 19 ; vi. 23 ; viii. 7, 8. Gal. iii. 22 ; vi. 7, 8. Eph. ii. 1-3 ; iv. 18. 2 Thess. i. 9. Rev. xxi. 8.

4. That the only way of salvation from guilt and condemnation is through the atonement of Jesus Christ, who, as the Good Shepherd, laid down his life for his sheep ; and that those only who exercise repentance toward God, and faith in the Lord Jesus Christ, will be finally saved.

See Isa. liii. 4-12 ; lv. 7. Luke xiii. 3 ; xv. 7, 10. John iii. 16, 17, 36 ; v. 21, 24, 25 ; x. 9-11, 15 ; xi. 25. Acts iii. 19 ; iv. 11, 12 ; x. 43 ; xvi. 30, 31 ; xx. 21. Rom. iii. 21-26 ; v. 6, 8. 2 Cor. v. 21. Gal. iii. 26. Eph. ii. 8. 1 Tim. i. 15 ; ii. 5, 6. Heb. ii. 9 ; ix. 22, 28. 1 John iv. 9, 10.

5. That all who ever have been or will be brought to repentance and faith in the gospel were chosen in Christ to salvation before the foundation of the world ; and that in consequence of the eternal love of God to them, through the atonement, the Holy Ghost is sent to effect the work of regeneration in their hearts, without which regenerating influence none would ever repent or believe.

See John iii. 5, 6 ; vi. 63 ; xiv. 16-18, 26. Rom. viii. 1, 9, 13-17, 26, 29, 30 ; ix. 11, 18-21, 23 ; xi. 5, 7. 1 Cor. vi. 11. 2 Cor. i. 21, 22. Eph. i. 4, 5, 11 ; ii. 1-6, 10. 2 Tim. i. 9. 2 Thess. ii. 13. Tit. iii. 3-7. 1 Pet. i. 2.

6. That nothing will separate true believers from the love of God ; but they will be kept by his power through faith unto salvation.

See Ps. xxxvii. 23, 24, 28 ; xci. 9-16 ; cxxi. 3-8. John x. 27-30 ; vi. 37, 39 ; xiv. 3 ; xvii. 2. Rom. viii. 28-39. 1 Cor. i. 8. Phil. i. 6. Heb. vi. 17, 18 ; xii. 2. 1 Pet. i. 3, 5.

7. That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights, and privileges invested in

them by his word ; that its only proper officers are bishops or pastors, and deacons.

* See Matt. xxviii. 19, 20. Acts vi. 3 ; ii. 38-47 ; viii. 1 ; xv. 1-32 ; xi. 22-26 ; xiv. 21-23 ; xvi. 5. 1 Cor. i. 2 ; iv. 17 ; xiv. 33 ; v. 12, 13 ; xii. 25-27 ; xiv. 12, 19, 40. 2 Cor. viii. 1-7. Rom. xvi. 16-18. Acts xx. 28. Phil. i. 1, 27. 1 Thess. v. 12, 13. 1 Tim. iii. 1, 8. 2 Tim. ii. 2. Tit. i. 5. Rev. i., ii., and iii.

8. That the only proper subjects of the ordinances of baptism and the Lord's Supper are believers ; and that baptism is properly administered only by immersion in water in the name of the Father, Son, and Holy Ghost, and, by scriptural example, always precedes communion at the Lord's table.

See Matt. iii. 5-15. Mark i. 4, 5, 8-10 ; xvi. 15, 16. John iii. 22, 23. Acts ii. 37, 38, 41, 42 ; viii. 12, 13, 36-38 ; x. 47, 48 ; xvi. 14, 15, 30-34 ; xviii. 8. Rom. vi. 3, 4. 1 Cor. xi. 27. Col. ii. 12. 1 Pet. iii. 21.

9. That the first day of the week, called the Lord's Day, ought to be kept holy ; and that it is our duty to assemble ourselves together on that day, and to worship God in a public manner by offering up our prayers and thanksgivings, by attending to the preached word and the ordinances, and by singing psalms, hymns, and spiritual songs.

See Exod. xx. 8. Mark ii. 28. John xx. 1, 26. Acts xx. 7 ; xi. 26 ; ii. 1 ; i. 14. 1 Cor. xvi. 2. Eph. v. 19, 20. Col. iii. 16. Rev. i. 10.

10. That there will be a resurrection both of the just and unjust, and that Christ will come a second time to judge both the quick and the dead ; when those who have died unreconciled to God will be sentenced to endless misery as the just deserts of their sins, and those who have been renewed by grace will be completely delivered from the dominion of sin, and admitted into heaven.

See Job xix. 25-27. Isa. xxvi. 19. Dan. xii. 2. Matt. xxv. 46. John v. 28, 29 ; vi. 39, 40. Acts i. 11 ; xvii. 31 ; xxiv. 15. 1 Cor. xv. 1-58. 1 Thess. iv. 14-17. 2 Thess. i. 7-10. Rev. vii. 13-17 ; xx. 12-15.

CHURCH COVENANT.

As we trust we have been brought by divine grace to embrace the Lord Jesus Christ, and by the influence of his Spirit to give ourselves up to him, so we do now solemnly covenant with each other, that, God enabling us, we will walk together in brotherly love ; that we will exercise a Christian care and watchfulness over each other, and faithfully warn, rebuke, and admonish one another, as the case shall require ; that we will not forsake the assembling of ourselves together, nor omit the great duty of prayer, both for ourselves and for others ; that we will participate in each other's joys, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows ; that we will earnestly endeavor to bring up such as may be under our care in the nurture and admonition of the Lord ; that we will seek divine aid to enable us to walk circumspectly and watchfully in the world, denying ungodliness and every worldly lust ; that we will strive together for the support of a faithful evangelical ministry among us ; that we will endeavor, by example and effort, to win souls to Christ ; and through life, amidst evil report and good report, seek to live to the glory of Him who hath called us out of darkness into his marvellous light.

NOTE. — The above Declaration of Faith and Covenant stand substantially as when adopted, — March 9, 1821. Articles 7 and 9 have been inserted by vote of the Church ; and the Scripture references have been subjoined for convenience.



Appendix B.

NAMES OF THE ORIGINAL MEMBERS OF THE CHURCH.

Benjamin Simmons	<i>dd.</i> Oct., 1831.
Welcome Parmenter *	<i>d.</i> Feb., 1824.
Kendall Brooks	
William Humphrey *	<i>d.</i> Jan., 1840.
Abel Greene	<i>d.</i> Feb., 1842.
Jonah P. Kenney *	<i>e.</i> April, 1828.
Timothy Corey *	<i>d.</i> May, 1828.
Thomas Griggs	<i>d.</i> May, 1828.
David Coolidge	<i>d.</i> April, 1824.
Caleb Hobart *	<i>d.</i> Feb., 1843.
Mary Randall *	{ <i>d.</i> April, 1824. <i>l.</i> May, 1826. <i>d.</i> May, 1833.
Elizabeth Humphrey	<i>dd.</i> May, 1824.
Elizabeth Sloane	<i>dd.</i> date unknown.
Lois Mecuen	{ <i>d.</i> April, 1824. <i>l.</i> July, 1826. <i>dd.</i> Jan., 1839.
Elizabeth White	<i>dd.</i> date unknown.
Clarissa Hayward *	<i>d.</i> May, 1839.
Hannah Jackson	<i>dd.</i> July, 1821.
Sarah H. Burrill (married Brown)	{ <i>d.</i> Dec., 1838. <i>l.</i> April, 1842. <i>e.</i> July, 1856.
Margaret Dearborn * (married Simmons)	<i>d.</i> May, 1828.
Mary Corey *	<i>d.</i> May, 1828.
Susan Coolidge	<i>d.</i> April, 1824.
Susannah Seaverns *	<i>d.</i> Feb., 1842.
Abigail Shepherd *	<i>d.</i> Feb., 1842.

dd. Died.

d. Dismissed.

e. Excluded.

l. Received by letter.

* Deceased since dismission.

Appendix C.

RESOLUTIONS ADOPTED BY THE CHURCH ON THE DEATH
OF REV. THOMAS F. CALDICOTT, D.D.

Having learned of the recent sudden death of Rev. Thomas F. Caldicott, D.D., pastor of the Bond-Street Baptist Church, Toronto, Ont., and holding in sacred remembrance his faithful ministry, for a period of eight years, to the Christian church of which we are members, we cannot allow this occasion to pass without giving some expression to our appreciation of his very successful labors in Roxbury, and to our grief that his work on earth has ended : therefore

Resolved, That, though twenty-one years have elapsed since Dr. Caldicott closed his labors as pastor of the Dudley-Street Baptist Church, it still cherishes a grateful sense of its indebtedness to him for his faithful instruction in word and doctrine, and his earnest pastoral care, under which the church was greatly increased in numbers and efficiency.

Resolved, That, among the pastors whom God has given to this church, the name of Dr. Caldicott holds an honored place, as a large-hearted man, a generous and sympathizing friend, and a devoted minister ; and that his death, though he has been long separated from us, is mourned by us all, and especially by the many who were led to the Saviour and baptized by him, "of whom the greater part remain unto this present ; but some are fallen asleep."

Resolved, That while we rejoice in his long-continued ministerial service, and more than ordinary success, we deeply sympathize with our brethren and sisters of the Bond-Street Church, in their very great affliction, and pray the great Head of the Church to overrule this bereavement to their higher spirituality and growth.

Resolved, That a copy of these resolutions, expressive of our

esteem for this departed servant of Christ, our former pastor, and of our affectionate sympathy for the people whom he last served, be forwarded to them with our Christian salutation.

Appendix D.

Letter from the pastor of this church to the pastor of the Methodist Episcopal Church, on the morning after the old house of worship was destroyed by fire.

SUNDAY MORNING, March 29, 1868.

REV. MR. MCKEOWN.

My Dear Brother, — I hasten to express to you my deep sympathy for you and for your people in the calamity which has befallen you in the loss of your house of worship last night. My people also will be filled with peculiar sadness to-day ; for many of them can say of your church, which the fire has destroyed, "We were born there, and it has had in other days an important part in the development of our Christian life." May God inspire your hearts with courage, and speedily provide for you a sanctuary in which you may continue to proclaim his truth, and speak forth his praise !

I saw by the paper last evening that you were to have special services to-day, during the day and evening. I cheerfully offer to you the use of our church this afternoon, and also this evening, for the anniversary exercises of your Sunday school. I hope to hear from you this morning, that you are able and free to accept the offer. We shall also be happy to have you, and as many of your people as desire, worship with us this morning.

With the renewed assurance of my deep personal sympathy, I remain,

Yours in the love and service of our common Master,

HENRY M. KING.

This invitation was accepted. At a meeting of this society, called at noon of that day, our house was offered to the Methodist church and society for public worship on Sunday afternoons, and our vestry for Sunday-school services, and also for evening meetings, while they were destitute of church accommodations. This offer, however, was declined, with many expressions of gratitude for it, and of appreciation of the Christian sympathy which prompted it.

Appendix C.

The services at the laying of the corner-stone of our present house of worship, June 30, 1852, were as follows :—

Selections of Scripture were read by Rev. Julius S. Shailer ; Prayer by Rev. Daniel Sharp, D.D. ; Address by the Pastor, Rev. Thomas D. Anderson ; Depositing of the Box by Deacon Caleb Parker, jun., chairman of the building committee ; Benediction by Rev. Thomas F. Caldicott.

CONTENTS OF THE BOX BENEATH THE CORNER-STONE.

1. The silver plate, on which is engraved the following :—

The corner-stone of this Temple, erected to the Holy and Blessed Trinity by the First Baptist Society in Roxbury, was laid by their Committee, assisted by Washington Lodge, R. W. John Howe, Master, May 12, in the year of the Christian Era 1820, and of light 5820.

Reverse.—The corner-stone of this edifice, erected for the worship of God by the Dudley-Street Baptist Society in Roxbury, was laid June 30, 1852, on the site of their former house.

THOMAS D. ANDERSON, *Pastor.*

WM. A. BOWDLEAR, *Church Clerk.*

KENDALL BROOKS,
CALEB PARKER, JUN.,
SAM'L WALKER,
JOHN B. JONES, } *Deacons.*

WHEELER & DRAKE,
S. S. PERKINS,
WM. CUNNINGHAM,
MELVIN & YOUNG, } *Contractors.*
Architects.

2. The autographs of the members of the church and congregation.
3. The autographs of the members of the Sabbath school.
4. The Articles of Faith.
5. Memorials of the church, written on parchment.
6. Copy of "The Christian Watchman and Reflector," "Missionary Magazine," "Macedonian," "American Messenger," and "Evening Traveller."
7. Inaugural Address of Hon. Samuel Walker, mayor.
8. Rev. Dr. Putnam's Address on the Life and Character of Hon. H. A. S. Dearborn.
9. Several city documents.
10. American and Spanish coins, contributed by John P. Robinson, Esq.

DESCRIPTION OF PRESENT HOUSE OF WORSHIP.

"It is of brick, in the pointed Gothic style. Its dimensions are: extreme length on the ground, a hundred and seventeen feet (exclusive of porch); extreme breadth, seventy-five feet; height of tower and spire, built entirely of brick, two hundred feet. The exterior is covered with mastic, and blocked off in imitation of brown sandstone. The interior is divided into nave and side-aisles, by cluster columns, from which spring arches supporting the clere-story; the whole finished to correspond with the general style of the building. It has a hundred and thirty-eight pews on the floor,* and fifty-eight in the galleries, affording accommodations for about eleven hundred persons. Within the church stands an elegant organ, the contribution, almost entirely, of the ladies."

After the edifice was completed according to the original design, a substantial porch, of the same material and style as the

* In the changes made in 1870, the front-pew of each aisle was removed; making the number on the floor now a hundred and thirty-two.

building, was erected, at a cost of several thousand dollars, in order to furnish an easy and protected entrance to the house. A large lecture-room and committée-rooms are under the main audience-room, but are entirely above ground. The house has been kept in good repair, and is one of the most convenient and attractive sanctuaries in the city.

In August and September, 1870, it was newly carpeted and upholstered throughout. A new pulpit and pulpit-furniture, with a more spacious platform, were introduced, giving us a more convenient baptistery. A two-story projection was erected in the rear, in the second story of which are pleasant ante-rooms, on a level with the pulpit. The first story contains a kitchen, &c. Upon these changes and repairs nine thousand dollars were expended.

Appendix F.

For several years, the church employed a student from the Seminary at Newton to labor in the interests of the mission school at "the Point," which was wont to meet in a small hall on the corner of Davis (now Albany) and East (now Hampden) Streets. Rev. Cyrus F. Carleton, who died while pastor of the Baptist Church in Foxborough, Mass., Rev. Isaac D. Colburn and Rev. Alonzo E. Bunker, now missionaries in Burmah, and Rev. Henry M. Tupper, principal of the Shaw Collegiate Institute at Raleigh, N.C., by appointment of the A. B. H. M. Society, have, in turn, served this school as its missionaries, spending Saturday and Sunday of each week on the field. In the spring of 1867, the hall was demanded for other purposes, and the school was compelled to vacate it. During the summer, a large and convenient chapel was erected on Dearborn Street, at a cost of about ten thousand dollars, and was dedicated on the evening of Friday, Nov. 8, 1867. The sermon was preached by Rev. Henry M.

King, — text, 1 Tim. i. 15. The prayer of dedication was offered by Rev. William Lamson, D.D., of Brookline. It was immediately opened for preaching, Sunday mornings. The Sabbath school met at fifteen minutes before two, P.M., and prayer-meetings were held in it on Sunday and Thursday evenings. Though efforts were made to secure a permanent missionary, they were not successful until January, 1869, when Mr. Edward W. Pride, a recent graduate of Newton Theological Institution, accepted the call of our church to become its missionary, and labor in connection with the chapel. He was ordained by vote of a council called by the church, Thursday evening, June 10, 1869. Rev. Henry C. Graves of Providence preached the sermon. Prof. Alvah Hovey, D.D., of Newton Theological Institution, offered the prayer of ordination. Rev. William Lamson, D.D., gave the charge; and the pastor gave the hand of fellowship. Mr. Pride's labors at the chapel were blessed by God, in the gradual increase of the congregation and Sunday school; and, during the year 1870, quite a number were converted, ten of whom were baptized by Mr. Pride, and received into the fellowship of this church. In January of the present year, thirty-eight brethren and sisters were dismissed to unite with others in the formation of the Dearborn-Street Baptist Church, and are now worshipping in the chapel as their Sabbath home.

Appendix G.

MEMBERS OF THE CHURCH WHO HAVE BEEN LICENSED BY IT TO PREACH THE GOSPEL, OR HAVE BEEN ORDAINED AS MINISTERS OF CHRIST.

	<i>Licensed.</i>	<i>Ordained.</i>
Byram Lawrence		Mar., 1832.
Washington Leverett		Aug., 1836.
John Brooks	Dec., 1840	

	<i>Licensed.</i>	<i>Ordained.</i>
Kendall Brooks, jun., D.D.	Aug., 1841.	Aug., 1845.
Isaac Herrick	Dec., 1844.	
Elisha C. Ross	Dec., 1848.	
Samuel Brooks	Mar., 1853.	At Beverly, Mass.
Hiram K. Pevear	June, 1855.	Dec., 1857.
Isaac D. Colburn		July, 1863.
Henry S. Burrage	June, 1866.	At Waterville, Me.
Edward W. Pride		June, 1869.
Stephen H. Stackpole	Jan., 1870.	

OTHER MINISTERS WHO HAVE BEEN, OR ARE NOW, MEMBERS OF
THE CHURCH.

	<i>Received by Letter.</i>	<i>Dismissed.</i>
George Kallock	July, 1828.	July, 1829.
Joseph Hodges	Apr., 1835.	Oct., 1835.
Ebenezer Thresher	Sept., 1836.	Aug., 1846.
Solomon Peck, D.D. . . .	June, 1837.	Jan., 1842.
Jacob Davis	Apr., 1842.	July, 1845.
William Pattison	Oct., 1842.	May, 1845.
Edward Bright, jun., D.D.	Aug., 1849.	Nov., 1857.
J. W. Olmstead, D.D. . . .	July, 1855.	Oct., 1861.
George M. P. King	Nov., 1866.	
Benj. F. Bronson, D.D. . . .	Dec. 1866.	Sept., 1867.

Appendix H.

PASTORS OF THE CHURCH.

	<i>Settled.</i>	<i>Resigned.</i>
Joseph Elliot,	Mar., 1822.	June, 1824.
William Leverett,	Jan., 1825.	July, 1839.
Thomas Ford Caldicott,	June, 1840.	Apr., 1848.
Thos. Davis Anderson,	Aug., 1848.	Dec., 1861.
Henry Melville King,	Apr., 1863.	

DEACONS OF THE CHURCH.

Thomas Griggs,	1821 to 1828.	W. A. Bowdlear,	1855.
Timothy Corey,	1821 to 1828.	E. A. Hovey,	1855.
Kendall Brooks,	1828.	Nath'l O. Hart,	1861 to 1871.
Caleb Parker, jr.,	1828 to 1854.	George F. Joyce,	1868 to 1870.
Samuel Walker,	1843 to 1860.	R. A. Howes,	1868.
John-B. Jones,	1843 to 1854.		

CLERKS OF THE CHURCH.

W. Parmenter,	1821 to 1822.	Sam'l Caldicott,	1843 to 1849.
Joseph Elliot,	1822 to 1823.	W. A. Bowdlear,	1849 to 1855.
H. K. Prentiss,	1823 to 1823.	Joseph G. Shed,	1855 to 1860.
Thomas Griggs,	1823 to 1828.	Geo. T. Moffat,	1860 to 1863.
William Leverett,	1828 to 1832.	Benj. H. Brooks,	1863 to 1871.
C. Parker, jun.,	1832 to 1843.	E. Dan'l Downes,	1871.

SUPERINTENDENTS OF THE SUNDAY SCHOOL.

Jacob Frieze,	} 1819 to 1835.	Nath'l Adams,	1835 to 1844.
C. Parker, jun.,		Thos. P. Smith,	1844 to 1848.
J. H. Purkitt,		Joshua Lincoln,	1848.

SUMMARY OF MEMBERS.

Original Members,	23	Removed by Death,	182
Received by Baptism,	877	Removed by Dismission,	714
Received by Letter,	554	Removed by Exclusion,	103
Received by Experience,	12	Removed by Erasure,	19
Restored,	9	Present No. of Members,	
Whole No. of Members,	1,475	March 9, 1871,	457

PRESENT OFFICERS AND TEACHERS OF THE SUNDAY
SCHOOL.

JOSHUA LINCOLN, *Superintendent.*

STANLEY SEAVER, *Secretary.*

JOHN C. COOK, jun., *Treasurer.*

E. DANIEL DOWNES, *Librarian.*

Wm. A. Bowdlear,

Elbridge A. Hovey,

Richard A. Howes,

Luther G. Rice,

Wm. S. Edmands,

Alex. F. Gifford,

John Carr,

Edward F. Mecuen,

George J. Stiles,

Robert S. May,

Harrison G. O. Deane,

Francis W. Goss,

John C. Cook, jun.,

James M. Hobby,

John H. Hiller,

Charles G. Richards,

Alfred A. Blair,

Mrs. Rebecca W. Stackpole,

“ Mary J. Lincoln,

Mrs. Mary A. Basto,

“ Augusta L. Carr,

“ Lydia A. Felton,

“ Caroline E. Deane,

“ Janet M. Bullard,

Miss Frances N. Brooks,

“ Eliza Brown,

“ Susan E. Macomber,

“ Susan H. Blaisdell,

“ Caroline M. Graham,

“ Anna E. Clark,

“ Eliza C. Shurtleff,

“ Mary F. Remick,

“ Flora J. Cutter,

“ Lucy Ford,

“ Abby N. Norton,

“ Julia E. Fowler,

“ Mary F. Baker.

Mrs. Annie A. Dudley,

“ Maria A. Jones,

“ Louisa A. Osgood,

} *Infant Department.*

STANDING COMMITTEE OF SOCIETY FOR 1871.

JOSHUA LINCOLN, *Chairman.*

JOHN CARR, *Clerk.*

Wm. A. Bowdlear,
Reuben M. Stackpole,
Richard A. Howes,
Benj. B. Converse,
John F. Newton,

Horatio G. Morse,
Greenleaf C. George,
Wm. S. Edmands,
Alton G. Reed,
John C. Cook, jun.

WILLIAM A. BOWDLEAR, *Treasurer of Society.*





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